

Missionaries Who Worked with Sarah C. Smith (Part II)

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Introduction

Although Sarah C. Smith passed the leadership of Hokusei Jo Gakko (“North Star Girl’s School,” 北星女学校) to Alice M. Monk in 1915, she remained actively involved in the life of the school and continued living in Sapporo after her retirement as a missionary of the Presbyterian Church in the United States of America (PCUSA) in 1922. Until her return to her country of origin in 1931, Smith had contact with a growing variety of missionaries at Hokusei. The following introduces these various individuals and sheds light on how Miss Smith related with her mission colleagues as she moved into her twilight years.

Missionaries with Smith from 1915 to Her Retirement

In the seven years between the conclusion of her work as head of Hokusei Jo Gakko and her official retirement as missionary, Smith continued serving as a teacher in the school. In addition, she maintained her involvement in the operation of the Sunday schools which PCUSA missionaries directed around the Sapporo area. Smith’s work focused especially on the one in Toyohira (then a suburb of Sapporo). Sunday school work reflected the high value

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she and her mission placed on strong links between Christian schools and local groups of Christian believers. Her educational ministry in the Sapporo community provided the occasion for Smith to maintain relationships with the Japanese who served with and learned under her, as well as with the missionaries who cooperated in keeping the school functioning effectively. In her dealings both personal and professional with missionary colleagues, as she progressed through her sixties, she increasingly related as senior to juniors.

Frances E. Davidson



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One young missionary who gained much of her early experience under Smith's influence was Frances Emily Davidson. She came to Hokusei Jo Gakko in 1916. Her arrival allowed the mission to move Miss McCrory to Otaru as head of Rose Kindergarten in place of the deceased Carrie H. Rose, while maintaining the Hokusei missionary staff at four workers. Davidson served alongside Misses Smith, Monk, and Evans, among others, in her years at the school.

Before joining the Hokusei team, Frances Davidson had served in Japan since October 1914, first doing language study and teaching at Joshi Gakuin ("Female Academy," 女子学院) in Tokyo for almost a year, then again teaching for approximately one year in Shimonoseki at Baiko Jo Gakuin ("Baiko Girls' Academy," 梅光女学院) and Sturges Seminary for Girls. She had been born in 1882 in Richmond, Kansas and educated in Illinois and California. Like most of the Hokusei missionaries, she had gained professional experience as a teacher in the United States before coming to Japan.

Miss Davidson at first served for two years teaching English at Hokusei and taking over for Alice Monk in conducting Sunday schools in Zenibako. From 25 to 100 children gathered to learn the Bible on such occasions.

However, after this time, like so many other missionaries before her, she began to develop health problems. For over a year in 1918 and 1919, she was absent on medical furlough. She apparently recovered enough to serve for the next six years, to July of 1925. However, she began a furlough in 1925 from which she did not return, resigning her position for health reasons in June of 1926.

Lillian Evans

Miss Lillian Evans, sister of Elizabeth Evans, joined the Hokusei teaching staff on a one-year basis in November 1918. Her presence was a joy and an encouragement to her sister. It was likewise a blessing to Miss Smith, in that Miss Evans' coming allowed Smith to take a long overdue furlough.

During her time in Sapporo, Lillian Evans assisted Miss Monk in conducting the Sunday school in Toyohira. Despite the fact that a fire broke out during that year, destroying the Sunday school organ, mats, charts, and other equipment, Wells' year in Sapporo was welcomed as a helpful addition to the life of Hokusei Jo Gakko. She left in November 1919.

Grace P. Curtis

Following Evans came Miss Grace Pierson Curtis. Different from most Hokusei missionaries, she had grown up in Japan. Curtis was born in Arima in 1893, the daughter of missionary parents, Fred S. and Helen P. Curtis, who had served in Shimonoseki, among other places. Miss Curtis was educated at schools in both Japan and the United States, then received higher education in America, including at Boston University. She was appointed a PCUSA missionary and began her work in 1918. After several months' language study in Osaka and around a year's evangelical work in the Yamaguchi area, Curtis was transferred to Sapporo in September of 1920.

Miss Curtis taught for approximately two years at Hokusei Jo Gakko. Though records reveal little of what she did during this time or how she and Sarah Smith interacted, it is apparent that she developed health trouble fairly quickly and that it persisted throughout her time as a missionary. By September of 1922, her primary occupation had apparently shifted from teaching back to language acquisition. Her first furlough, which had been moved forward from its originally scheduled time and set to last from June 1923 to June 1924, was extended repeatedly until June 1926, when she resigned, still unable to receive medical clearance to return to Japan. Though it manifested itself in chronic digestive tract ailments, headaches, and sleeplessness, her malaise stemmed apparently from emotional and psychological issues which she was unable to successfully resolve, according to one of her physicians (Millet to Dodd, p. 1).

Grace Curtis lived with her then-retired parents in Connecticut and Florida for the next 10 years, then later in Kentucky and New Jersey. She continued to be actively involved in church life, organizing and working in Sunday schools. Despite being unable to serve overseas herself, she maintained her deep interest in Christian mission work, often entertaining a wide variety of internationals and missionaries. Records reveal her, even at age 64, again volunteering her services to the Presbyterian church as a worker for a local congregation or mission.

Louise H. Dunlop

Louise Herchmer Dunlop, like Miss Curtis, was born into a PCUSA Board of Foreign missions (BFM) missionary family, her life beginning in 1896 in Niigata, Echigo. Her parents, Dr. John G. and Mrs. Dunlop, had worked in Kanazawa, Tokyo, and Tsu for many years. Louise received her education at prestigious preparatory schools in Ontario, Canada and in the United States in New Jersey, then at Mt. Holyoke College in Massachusetts. She began serving in Tokyo in 1920, then at Hokusei Jo Gakko in the 1921-1922 school year.

She was regarded by those who knew her as “of pleasing personality, strong Christian character, intelligent, and sensible” and possessing “executive ability” (PCUSA, BFM, *Louise H. Dunlop*, n.d.). Her familiarity with Japan allowed her to begin teaching work immediately upon arrival, with a minimum of difficulty in transitioning to life in Sapporo. So it was no doubt a regrettable loss when she, again like Miss Curtis, left Hokusei Jo Gakko after a short time, only about one year’s service. She was transferred to Tokyo Joshi Daigaku (Tokyo Woman’s Christian University, 東京女子大学) in 1922. After one year there, she married Mr. Floyd Shacklock, a Methodist missionary located in Hirosaki, which ended her affiliation with the BFM.

Missionaries with Smith at Hokusei after Her Retirement

When Sarah Smith reached the official end of her career as a missionary at age 71, she had nearly 800 students in the various Sunday schools under her leadership, had been providing valuable help to those building a new church in Muroran, and in general was considered one of the mission’s “most efficient missionaries” (PCUSA, BFM, Japan Mission, 1923, p. 21). After retiring, she continued to live in Sapporo and maintained many of the ministries she had conducted before. Though the leadership roles she played at Hokusei Jo Gakko had become by this time informal and indirect in nature, she nevertheless had significant influence on the life of Hokusei Jo Gakko and the missionaries with whom she served. Because her presence there continued to a greater or lesser extent to impact all that happened at Hokusei, the following will include the missionaries who served at the school during the years from her retirement in 1922 to her return to the US in 1931.

A. Evelyn Ensign



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Miss Anna Evelyn Ensign taught at Hokusei Jo Gakko beginning in September of 1922, having already studied Japanese in Tokyo for one year. Born in Iowa in 1894 and educated there, she applied to the Board of Foreign Missions as many, if not all, missionaries did—in response to the Great Commission, or Jesus Christ’s command to his disciples to go throughout the world proclaiming His teachings and leading people to follow Him as disciples.

Ensign was described by her colleague Frances Davidson as “an exceptionally good teacher and an unusually fine young woman in every way” (PCUSA, BFM, Japan Mission, 1923, p. 19). Nevertheless, her work at Hokusei was short-lived, lasting less than one year, to July 1923. The reason for her leaving was her marriage to another Japan missionary, Albert A. Leininger. He had come to Japan shortly after Evelyn and would continue teaching at Aoyama Gakuin in the college and theological seminary to 1929.

After marrying and spending these years in Tokyo, Evelyn and “Bert” returned to the US, where he pastored various churches in New York. Evelyn’s work in the church context included serving in worship, teaching Sunday School, and leading in missions-related education and social service organizations. She and her husband also had two sons and a daughter. The high value she attached to missions, women’s education, and Christian service was perhaps reflected in the lives of her children. One son served as a missionary in the Philippines, and her daughter earned a master’s degree in religious education. When the other son died, a memorial fund established in his name was used to train theological students for ministry.

B. Elizabeth Gillilan

Bertha Elizabeth Gillilan was born in Utah in 1899, began her college education there, completed it in Ohio, and later did graduate theological work in California. After gaining experience teaching at the college level, she was sent to Japan in 1923. Her first experience was teaching high school for a year at Sturges Seminary for Girls in Shimonoseki.

After a year of language study in Tokyo, Gillilan was assigned to Hokusei Jo Gakko. Her direct work consisted of teaching English rather than the work for which she was trained in theological seminary, that is, primarily telling people of Christ. Yet she came to see the relationships she developed with students, colleagues, and others as valuable means of speaking about Christ “through life more than through words” (January 7, 1935, p. 1). Gillilan spent one year at Hokusei Jo Gakko, which she later recalled as one in which she formed valuable friendships.

The following year, she was transferred back to Shimonoseki. Around this time, her health began to deteriorate. An abnormal thyroid condition took her back to the US by December 1926 for recovery, and she resigned in 1927 at her doctors’ advice. After years of struggle and a successful recuperation, Gillilan was again appointed to service in Japan. She returned to Shimonoseki in 1931, then transferred in 1934 to Tokyo Joshi Daigaku, where she appears to have served until 1938.

Susannah M. Riker



Presbyterian Historical Society, Presbyterian Church (U. S. A.) (Philadelphia, PA)

Susannah Marilyn Riker arrived at Hokusei Jo Gakko in 1926 with one of the more impressive sets of academic credentials of the teachers who served with Sarah Smith. Born in Indiana in 1899, she was educated there and later graduated from the University of Chicago

School of Commerce and Administration. During a later furlough, she received an M. A. degree in international relations from the University of Chicago, as well.

Her time teaching English at Hokusei Jo Gakko was to be only the first brief stop along the way to more distinguished service during her career. Miss Riker taught in Sapporo only one and a half years, until mid-1927. During that time, her views of Sapporo evolved considerably. In a draft of a letter to “Friends,” she described feeling very apprehensive about the city before arriving at Hokusei. “I knew that this station was way north, and I had it pictured as quite near the North Pole.” However, after the 33-hour trip from Tokyo, she was overwhelmed to find in Sapporo “the station platform filled with people waiting to be friends” (c. 1928, p. 2). Riker found her early experiences in Japan stimulating ones, writing, “I have been in Japan almost a year now, left San Francisco a year ago yesterday, and the thrill of being here has not lessened a bit. It is truly an interesting place to be, and I love it” (January 23, 1927). Though she was scheduled to be transferred to Osaka after her first year, she wrote, “I asked to be sent back (to Sapporo) for just one more year” and “When I left in September, it was one of the hardest things I ever did” (c. 1928, p. 3).

After leaving Hokusei, Riker served at Osaka Jo Gakuin (“Osaka Girls’ Academy,” 大阪女学院), then was made treasurer of the PCUSA Japan Mission in addition to her teaching duties. She was instrumental in launching a commercial department in her school, which she then headed. She also established a Friendship House, which provided affordable housing and a wholesome environment for young working women in Osaka. Miss Riker continued working in Japan until World War II prevented her from returning after furlough in 1940.

Back in the US, she worked for some years in the Treasurer’s Office of the PCUSA’s BFM, then after the war was sent in 1945 to serve as treasurer of Allahabad Agricultural Institute in India. In 1947 she returned to Japan, this time to Tokyo, where she took up again her work as teacher and treasurer. By her last years in Japan, she was serving as a consultant to one of the largest banks in the nation and was recognized as an authority in the field of economics. Miss Riker returned in 1952 to the United States and the following year was married to Mr. DeWitt G. Courtney of Longwood, Florida. However, in 1954, after less than two years of marriage, she died at age 55.

Virginia M. Mackenzie



Presbyterian Historical Society, Presbyterian Church (U. S. A.) (Philadelphia, PA)

Virginia Margaret Mackenzie served at Hokusei Jo Gakko from 1926 to 1929, as Sarah Smith's days in Sapporo were nearing an end. Originally from Scotland, she was educated in the US, graduating from Reed College in Portland, Oregon. There she also gained some of her first teaching experience, teaching Greek, Latin, and English courses as a graduate assistant. When she was appointed to do educational mission work in Japan, she came first to Shimonoseki in 1919, then after a few years to Osaka.

When Miss Mackenzie was transferred to Hokusei Jo Gakko, though she taught in the high school, her greatest interest was in helping to build up the college-level program which would later be developed into Hokusei Gakuen Women's Junior College (Mackenzie, July 17, 1928, pp. 1-2). Mackenzie was responsible for the classes Rhetoric, Special Composition, Literature, History of English Literature, Singing, and Gym. Under her guidance, at least one Hokusei student succeeded in passing the examinations qualifying her to transfer to Tokyo as a third-year college student (Mackenzie, April 30, 1928, pp. 1-2).

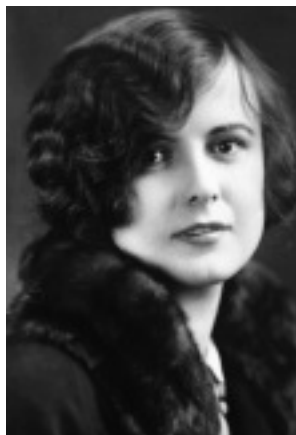
Miss Mackenzie's work at Hokusei also included leading the students in teaching the children of an orphanage in Sapporo. She noted how gratifying it was to see children who had experienced poverty and neglect, seeming to bloom as they received attention and loving care (March 1929, p. 2).

Soon after beginning her teaching ministry at Hokusei, Mackenzie, again as so many missionaries before her had, developed persistent health difficulties which impaired her ability to work. She had skin problems which left her unable at times to use both arms freely, and she was plagued by a chronic burning sensation on her face. As these troubles persisted, she received successful treatments in Tokyo and the word from her doctors that

her condition was related to Hokkaido's cold, dry climate. As a result, the decision was made to transfer her from Sapporo to Yamaguchi. She wrote, "It broke my heart to think about leaving that lovely place . . ." (January 1, 1930).

During her years in Japan, Virginia Mackenzie served as teacher to girls and young women ranging from elementary to college age. She taught in schools in Shimonoseki, Osaka, Sapporo, and Tokyo for 34 of the 40 years she served. She was principal at two of these schools, as well. Mackenzie resigned as missionary in 1942 to take an administrative position in the BFM during the war years. She was re-appointed in 1946 and sent again to Japan (as a just recently naturalized American citizen), this time to teach at Tokyo Joshi Daigaku. Over the course of her career, Miss Mackenzie was widely regarded as having unusual gifts in speaking, writing, and administration. She was awarded the Fourth Order of the Sacred Treasure by the Japanese government on her retirement in 1959.

Aimee Howard



Presbyterian Historical Society, Presbyterian Church (U. S. A.) (Philadelphia, PA)

Aimee Howard's time in Sapporo overlapped with Mackenzie's for about one year. She was a "special term" missionary assigned to Japan for a three-year period of service. Originally from Nebraska, she received her college education in Illinois and within approximately two years of its completion was appointed to Japan at age 22.

As it turned out, Miss Howard did not complete even her limited term of service, which began in 1928. While she was in Sapporo, her mother died, and her father fell ill, as well. The decision was made that Aimee would return to the US on this account rather than continue her work at Hokusei. She left Sapporo after her second year, in 1930.

Dena I. Nettinga

Dena I. Nettinga took up her work at Hokusei Jo Gakko just after Miss Howard's departure, arriving in time for the fall term of 1930. Born and raised in Iowa and educated in Michigan, she was 30 years old when she came to Hokusei. She stayed one year, the last Sarah Smith lived in Sapporo. Little detailed information is available on the work she actually did, though it no doubt consisted largely of teaching a combination of English and Bible classes. Her transfer to Tokyo apparently was to provide her an opportunity for a year of Japanese language study, which had been delayed to allow her to supply the immediate need for a teacher at Hokusei (see section on Walling below and Walling, November 3, 1930, pp. 1-2).

Miss Nettinga was transferred from Hokusei to Tokyo in 1931 and later to Hokuriku Jo Gakko ("Hokuriku Girls' School," 北陸女学校). After four years in Japan, her status was altered so that she became an "affiliated" member of the PCUSA mission. This change involved reduced financial support, which was made necessary by the economic conditions of the Great Depression. Sinus troubles, which had forced her to miss half of one year's work in 1934, also played a role in her retiring from mission work that same year.

C. Irene Walling



Presbyterian Historical Society, Presbyterian Church (U. S. A.) (Philadelphia, PA)

Carrie Irene Walling made the journey to Sapporo together with Miss Nettinga from San Francisco on the *S. S. President Taft* in 1930. She, also, forewent the customary year of language study in order to meet the urgent need for a teacher at Hokusei Jo Gakko. Originally from New Jersey, soon after her education in Pennsylvania and Connecticut, Walling was commissioned to Hokusei and arrived in Japan at age 24.

She taught six English classes and one Bible class in her first and only year at Hokusei. Miss Walling wrote of being impressed with the “splendid, consecrated, Christian, Japanese faculty,” as well as “the missionaries who have labored so earnestly and so lovingly since the founding of the school half a century ago” (November 3, 1930, p. 2). Though it is unclear how direct and constant Walling’s contact with Sarah Smith was, it is apparent that Smith’s presence and influence continued to be felt. Also remarkable to Walling were Hokusei’s weekly prayer meetings in which some of the students led the others in praying for one hour. Walling likewise took part in a prayer meeting held every other week by Americans living in Sapporo.

Spending her first year in Japan at Hokusei Jo Gakko seems to have left her with a positive outlook on her life and work in this country. She wrote, “Having experienced such delightful contact with the girls at Hokusei Jo Gakko, I am looking forward to teaching and to spreading the good news of Jesus Christ” (May 8, 1932).

After leaving Sapporo, Walling spent a year in Tokyo in full-time Japanese language study. She then continued educational mission work at Joshi Gakuin in Tokyo. Besides teaching, her work included continued language study and Sunday school work. Even years after leaving Hokusei Jo Gakko, she maintained contact with her former students, noting, “Many of them write regularly, confiding their religious and personal problems. It is a joy to preserve these first friendships, made in what was then a strange land” (1934). Walling concluded her work as PCUSA missionary in 1940, 10 years after coming to Japan, resigning in view of her approaching marriage to Dr. Davis P. Melson, a Methodist missionary to Japan.

Margaret J. Barr



Presbyterian Historical Society, Presbyterian Church (U. S. A.) (Philadelphia, PA)

Margaret Jane Barr arrived at Hokusei Jo Gakko near the end of summer 1931, just weeks before Sarah Smith left Japan on October 8 to live out her remaining years in the US. Though Barr's time in Sapporo with Smith was short, her coming in time for the fall school term meant that she no doubt witnessed the grand send-off of Miss Smith after her 51 years in Japan and heard stories of her long life in Sapporo. Thus she and Smith served together in some senses at a significant time, though for a brief one.

Barr, originally from Illinois and educated in Pennsylvania and Ohio, began her work at Hokusei when she was 22 years old. She served on a three-year contract from 1931 to 1934.

Miss Barr differed remarkably from the career missionaries such as Sarah Smith in her plans and intentions upon beginning mission work. Candidates for appointment to permanent positions in previous years had been typically asked on their application forms (e.g., Sherman, p. 2), "Do you now propose to enter the foreign missionary work for life, if God will?" They were also obliged to put in writing their promise to repay any portion of their expenses deemed necessary by the BFM if they should resign before the completion of five years' service for reasons other than those approved by the board.

By contrast, missionaries such as Barr appointed through the short-term missionary program had no requirement for such a deep, long-term commitment. In applying for appointment, she revealed a different motivation for her work. "Although now, I have no intention of carrying on in mission work abroad, I may possibly decide to do that if I am capable and fitted. A short-term appointment would give me an excellent opportunity to discover this answer" (February 25, 1931, p. 7).

Miss Barr returned to the US after completing her term of service at Hokusei. She was married within a year to Mr. William Van Fleet Longbroke.

John C. and Floy B. Smith



Presbyterian Historical Society, Presbyterian Church (U. S. A.) (Philadelphia, PA)

Among the missionaries who worked with Sarah Smith, John Coventry Smith was the one who rose the highest within the church organizational structure. Not a relative of Sarah Smith, he was born in Ontario, Canada in 1903, raised in a minister's home, and educated in Ohio and Pennsylvania. Smith married Floy Oressa Bauder in 1928. Two years his senior, she had grown up in Pennsylvania and attended the same college as John. They became husband and wife soon after finishing their college education and the following year were appointed to mission service in Japan. They arrived in 1929 with Mrs. Smith expecting their first child, John Coventry, Jr.

After one year of language acquisition in Tokyo, the Smiths were transferred to Sapporo, where they served from 1930 to 1932. Their work consisted of continued language study and evangelistic activities. Though their ministry in the last year Sarah Smith lived in Sapporo and the following year was not primarily linked to Hokusei, Mrs. Smith did teach domestic science in her second year in Hokkaido, likely at Hokusei Jo Gakko. Living at North 7 West 6 in Sapporo, they were close enough to stay in regular contact with the life of the school. Especially in light of this, it is not unlikely that Mr. Smith assisted in worship or other activities at Hokusei and sought to strengthen ties between the school and the local church, as well.

The young family struggled with the poor health of their son during their years in Sapporo. They found it difficult to find a suitable diet for him, though he later recovered with no apparent ill effects. Out of concern for her son's condition, Mrs. Smith kept the two of them largely out of contact with those outside the family (PCUSA, BFM, November 9, 1934, pp. 5-6). The Smiths were transferred from Sapporo to Tokyo in 1932 in order for them to be better able to address these health needs.

They spent a year there, with John teaching at Nihon Shingakko (Japan School of Theology, 日本神学校) and the boys' high school at Meiji Gakuin ("Meiji Academy," 明治学院). The Smiths' service next took them to Wakayama for student and rural pioneer evangelism. They had a second child, Louise Adele, during their years there. John Smith was held in high esteem by his colleagues, several of them noting on private evaluation forms that they considered him one of the finest PCUSA missionaries sent to Japan in recent years (PCUSA, BFM, November 9, 1934, p. 6). His ministry in Japan continued until the outbreak of World War II. Mr. Smith was held in an internment camp for six months, after which he was repatriated in 1943.

After returning to the US, Smith worked for the release and relocation of people of Japanese ancestry who had been forcibly interned during the war. He also pastored churches in Pennsylvania until 1948. Then, for the next decade, he helped lead the organization in which he had worked in Japan, serving as Asia Secretary and later Associate General Secretary of the PCUSA Board of Foreign Missions. He became General Secretary of the same denomination's Commission on Ecumenical Missions and Relations in 1959. Smith later served as Moderator of the United Presbyterian Church, at that time a 3.3-million-member organization and the largest Presbyterian denomination in the US. He also became President of the World Council of Churches, holding that position from 1968 to 1975.

By the end of his career, John Smith had acquired earned and honorary graduate degrees from numerous schools ranging from Hartford Seminary in Connecticut, USA, to Tokyo Shingaku Daigaku (Tokyo Union Theological Seminary, 東京神学大学) and ICU (International Christian University, 国際基督教大学) in Japan and Yonsei University in Korea. Floyd B. Smith died in 1980, and John C. Smith died in 1984, at age 80, after collapsing while speaking at a church. He had been defending the actions of the World Council of Churches, which had been spotlighted in the popular television news program *60 Minutes*.

Janet F. Smith

Janet Smith (again, no blood relation of Sarah Smith) joined the Hokusei Jo Gakko teaching team in 1929. Originally from Canada, Janet became a PCUSA missionary not on career missionary but "affiliated" status. Remaining records reveal relatively little of her life or work at Hokusei. However, though her term of service was originally limited, probably to two or three years, she and the BFM apparently extended it. Miss McCrory of Otaru indicated that Smith was still serving in 1936, at this time in Otaru while McCrory was on furlough. She noted about Smith, "The three Japanese teachers did good work under her wise and efficient guidance" (February 3, 1937). Alice Monk considered her "very adaptable and capable" (July 29, 1929, p. 1).

When World War II began, forcing missionaries back to the US, Janet Smith worked to serve the people of Japanese ancestry who were suffering in internment camps in the US interior. At other times, she also did church work along with people of Japanese ancestry in California. Finally, Smith reported to the BFM that she had visited Sarah Smith in 1946 in the Pasadena, California rest home where the elder Smith was living as her health declined (PCUSA, BFM, S. C. Smith personnel file data sheet). In this way, the younger Smith was able to lend support to Hokusei's founder as she approached the end of her life.

Others Who Worked with Smith

The PCUSA missionaries with whom Sarah Smith worked were neither the only non-Japanese nor the only missionaries with whom she had at least some acquaintance. Though this article has focused on her PCUSA colleagues, with the entire population of Hokkaido, not to mention the number of non-Japanese, being as small as it was, there can be little doubt that Smith was at least acquainted with most if not all those in the area from other countries.

She was friends, for example, with Mr. William P. and Mrs. Eva Brooks. Professor Brooks was teaching at Sapporo No Gakko (Sapporo Agricultural College, 札幌農学校) during two of the years Smith lived in Sapporo, 1887 to 1889, and she was on friendly enough terms with the couple that, for instance, she stayed in their home for a 10-day visit (Brooks, September 15, 1883). A common friend of these three was Dr. J. C. Cutter, another instructor at the college. Smith also had at least some acquaintance with the former Mary Patterson Elkinton Nitobe, the wife of the scholar, agriculturalist, philosopher, and statesman Inazo Nitobe. This couple's years in Sapporo overlapped with Smith's from 1891 to 1897. Miss Ethel N. Todd, a missionary at the PCUSA school in Osaka, taught with Smith and the others at Hokusei Jo Gakko for one school term in 1916 (PCUSA, BFM, Japan Mission, 1916, p. 19), covering for a furloughing teacher. John Batchelor, the Church Missionary Society evangelist and educator well-known for his work with the Ainu, cooperated with Smith and her school. He gave an oral interpretation of a work of art as part of Hokusei Jo Gakko's Christmas program in 1916, for example (PCUSA, BFM, Japan Mission, 1917, p. 14).

Sarah Smith also no doubt interacted regularly with the PCUSA missionaries not assigned primarily to Hokusei Jo Gakko, who were stationed at various points in Hokkaido. Though less directly linked to them and their work, she nonetheless cooperated with them in evangelical and educational work in numerous ways and met them regularly at mission meetings. Besides the Piersons and Johnsons (see pictures below) noted in Part I and the John and Floy Smith family (see above), Rev. and Mrs. Arthur P. Vaughn⁽²⁾ came to Hokkaido in 1906, doing language study and evangelical work along the Hakodate-Otaru Railway. They stayed only approximately a year, however. Mr. Leo C. and Mrs. Ruth B. M. Lake

also served in Sapporo concurrently with Smith, from 1917 to 1931. Mr. Lake (see picture below) taught at Hokusei, no doubt part-time, while also carrying on the varied types of evangelical work he did in Hokkaido until the outbreak of World War II (Lake, n.d.). Mrs. Lake taught at Hokusei Jo Gakko for six weeks in 1918, covering for Sarah Smith while she was on furlough. H. Carroll and Katherine E. G. Whitener served in Hokkaido with Smith, the Whiteners doing evangelism based in Asahikawa. They stayed from the 1918-1919 business year to 1924, when they resigned. Replacing them were Mr. and Mrs. Gordon K. Chapman, transferred from Fukui. They remained in Asahikawa only approximately two years before another transfer took them out of Hokkaido.

Weston T. Johnson



Leo C. Lake



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How strongly her relationships with these people influenced Smith's life and ministry is difficult to determine from remaining records. However, each of them played some greater or lesser role in forming the social environment in which Sarah Smith lived and worked during her years in Japan.

After her return to the US, Smith continued to be in contact with a variety of missionaries who had returned to their home country from Japan. Though a detailed presentation of these individuals is beyond the scope of this paper, they included PCUSA missionaries Gertrude S. Bigelow, Florence J. Bigelow, Mary H. Ransom, Janet F. Smith, and Mr. John C. and Mrs. Florence C. Worley.

Conclusion

Despite their commitment to the common purpose of spreading the gospel of Christ, the Presbyterian missionaries who worked with Sarah Smith displayed a remarkable variety in terms of their backgrounds, qualifications, and life experiences. Examples include three women (see pictures below) introduced in Part I of this article. Ida Pierson and others like her had outstanding academic credentials. She studied in Germany, Switzerland, and France, in addition to receiving training as a teacher in New York and studying biology at

the University of Pennsylvania. Others had far less formal education. While many of Smith's colleagues were, like her, single women, others such as Sarah Johnson invested much of their time and energy in family life. Mrs. Johnson raised four children and maintained an active home with Mr. Johnson, often entertaining guests from her wide circle of friends. Also, whereas many missionaries worked closely with mission team members, others such as Carrie McCrory were the only missionary in the area where they served. Though McCrory enjoyed the support of many Japanese in Otaru, she served many years largely isolated from her mission colleagues.

Ida G. Pierson



Sarah Y. M. Johnson



Carrie H. McCrory



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Despite this variety, each played his/her role in achieving the common goal of providing for the young women of Hokkaido an education focused on academic excellence and Christian character. Together with Sarah Smith, their Japanese colleagues, and Hokusei Jo Gakko's other supporters, they established a school which in turn set the tone and direction for the development of the entire Hokusei Gakuen system.

⁽³⁾ References

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Notes

- (1) In both Part I and Part II of this article, the pictures which appear belong to the Presbyterian Historical Society (PCUSA) and are used by permission. Most of these images are now public domain material. In cases in which they are not, permission to publish has been received from the copyright holder or a good-faith but unsuccessful effort made to locate the owner.
- (2) PCUSA General Assembly reports sometimes list the spelling as “Vaughan.”
- (3) Where space considerations have made it impossible to list information sources in notes and the reference list, the data derive from one of two categories of documents. The first is missionaries’ personnel files, located in Philadelphia in the Presbyterian Historical Society (PHS), RG360. The second is those already listed in Part I of this article.

Table
PCUSA Missionaries on Staff at Hokusei Jo Gakko, Academic 1887–1931

Year	Total*	Missionaries (by Family Name)				
		(A)	(B)	(C)	(D)	(E)
1887–1888	1	Smith				
1888–1889	1	Smith				
1889–1890	1	Light				
1890–1891	1	Smith				
1891–1892	1	Smith				
1892–1893	1	Smith				
1893–1894	1	Smith				
1894–1895	2	Smith	Rose			
1895–1896	2	Smith	Rose			
1896–1897	2	Smith	Mrs. Pierson	Mr. Pierson		
1897–1898	2	Smith	Mrs. Pierson	Mr. Pierson		
1898–1899	1	Mrs. Pierson	Mr. Pierson			
1899–1900	1	Mrs. Pierson	Mr. Pierson	Smith		
1900–1901	2	Smith	Wells			
1901–1902	2	Smith	Wells			
1902–1903	2	Smith	Wells			
1903–1904	3	Smith	Sherman	Johnson		
1904–1905	3	Smith	Sherman	Ward		
1905–1906	3	Smith	Ward			
1906–1907	3	Smith	Ward	Monk		
1907–1908	2	Smith	Monk			
1908–1909	3	Monk	Moore	Morgan		
1909–1910	3	Monk	Moore	Morgan		
1910–1911	3	Smith	Monk	E. Monk		
1911–1912	2	Smith	Monk			
1912–1913	3	Smith	Evans	McCrory		
1913–1914	3	Smith	Monk	McCrory		
1914–1915	4	Smith	Monk	McCrory	Evans	
1915–1916	3	Smith	Monk	Evans		
1916–1917	4	Smith	Monk	Evans	Davidson	
1917–1918	4	Smith	Monk	Evans	Davidson	
1918–1919	3	Smith	Monk	Evans		
1919–1920	4	Monk	Evans	Davidson	L. Evans	
1920–1921	4	Smith	Evans	Davidson	Curtis	
1921–1922	4	Smith	Davidson	Curtis	Dunlop	
1922–1923	4	Smith	Monk	Evans	Davidson	Ensign
1923–1924	3	Monk	Evans	Davidson		
1924–1925	3	Monk	Evans	Davidson		
1925–1926	3	Monk	Evans	Gillilan		
1926–1927	4	Monk	Evans	Riker	Mackenzie	
1927–1928	3	Monk	Evans	Mackenzie		
1928–1929	3	Monk	Mackenzie	Howard		
1929–1930	3	Monk	Evans	Howard		
1930–1931	3	Evans	Nettinga	Walling		
1931–1932	5	Monk	Evans	Barr	Ja. Smith	

Note. *Totals are rounded up when combined months worked exceed six in a year. See the next page for explanatory notes on 1916–1931. Those from 1880–1915 are in Part I of this article.

Explanatory Notes (Table)

Note. Names do not appear in the table but only in the following if the missionary clearly served at Hokusei less than half of the academic year. In these and other cases, the number of names in the list for a year is not necessarily the same as the number in the *Total* column of missionaries serving at Hokusei. Missionaries on furlough do not appear in the table. Also, where location of more detailed records has made possible a more precise representation of the teachers serving at Hokusei Jo Gakko each school year, slight adjustments to the names and figures from the table in Part I have been made.

- 1916-1917 E. Evans was on furlough through August or September 1916 (the records contradict slightly, Evans' personal record blank, pp. 2-3). McCrory moved to Otaru after the fall 1915 Mission Meeting (*Japan mission Reports*, 1916, p. 15, She apparently did not move in 1916 as reported in PCUSA General Assembly, 1917, Vol. 2, p. 269). Davidson is listed as in both Sapporo and Otaru (PCUSA General Assembly, 1917, Vol. 2, pp. 265-266).
- 1917-1918 Davidson worked in both Sapporo and Otaru part of the year.
- 1918-1919 S. Smith left Japan on furlough in fall 1918 (*Japan Mission Reports*, 1919, p. 14). Davidson was on furlough beginning May 1918 (Davidson, missionary personal data sheet, p. 1). L. Evans began her year's service in November 1918 (*Japan Mission Reports*, 1919, p. 16).
- 1919-1920 S. Smith furloughed to December 1919 (*Japan Mission Reports*, 1920, p. 8, and 1921, p. 12). Davidson furloughed to August 1919 (Davidson, missionary personal data sheet, p. 1).
- 1920-1921 Monk began furlough around July 1920 (Monk, personal record blank, pp. 1-5). Records are somewhat contradictory on the date of S. Smith's return from furlough. Though the PCUSA General Assembly Report for 1921 lists her as still in the US in 1920-1921 (Vol. 2, p. 290), the Japan Mission reports appear more thorough, specific, and reliable (see note on 1919-1920).
- 1921-1922 Monk was on furlough all this year (Monk, personal record blank, pp. 1-5). E. Evans went on furlough in either July or August 1921 (Evans, personal record blank, pp. 2-3).
- 1922-1923 S. Smith retired in November of 1922 (Smith, missionary personal data card). Monk returned from furlough around September 1922 (Monk, personal record blank, pp. 1-5). E. Evans' furlough was extended for health reasons, and she returned to Japan either August 12 or in September (Evans, personal record blank, pp. 2-3). Curtis was in Sapporo for half the year, but she was apparently studying Japanese rather than teaching by September 1922 (Curtis, personal record blank). Dunlop transferred to Tokyo sometime during 1922 (Dunlop, missionary data card). Ensign began teaching at Hokusei in September 1922 (Monk, BFM employment reference form, Ensign personnel file).
- 1923-1924 Curtis continued on furlough status this year but was not to return to Hokusei (Curtis, missionary personal data card). Ensign taught at Hokusei through July 1923 (Monk, BFM employment reference form, Ensign personnel file).
- 1924-1925
- 1925-1926 Davidson went on a short furlough in July 1925 to May or June 1926 (Davidson, missionary personal data card, p. 1). Riker arrived February 1926 (Riker, personal record blank). Gillilan came to Sapporo around September 1925 (*Extracts from a letter . . . , January 7, 1935*, p. 1).
- 1926-1927 Davidson resigned in June 1926 (Davidson, missionary personal data card, p. 2). Gillilan departed from Hokusei after the summer of 1926 (Gillilan, *Extracts from letter . . . , January 7, 1935*, p. 1). Mackenzie transferred from Osaka, arriving after a furlough ending August 1926 (Mackenzie, personal data sheet, p. 1).

Missionaries Who Worked with Sarah C. Smith (Part II)

- 1927-1928 Riker transferred to Osaka in September of 1927 (Riker, letter to “friends,” c. 1928, p. 3).
- 1928-1929 E. Evans’ furlough began either July 13 or sometime in August 1928 (Evans, personal record blank, pp. 2-3). Howard arrived around September 1, 1928 (Howard, missionary personal data card, p. 1).
- 1929-1930 E. Evans’ furlough ended September 1929 (Evans, personal record blank, pp. 2-3). Mackenzie left in summer 1929 (Mackenzie, letter to “friends,” January 1, 1930).
- 1930-1931 Monk was on furlough May 1930 to May 1931 (Monk, missionary personal data card, p. 1). Howard left in August 1930 (Howard, missionary personal data card, p. 1). Nettinga arrived September 1930, together with Walling (Walling, letter to “friends,” November 3, 1930, p. 1).
- 1931-1932 Walling left Hokusei in September 1931 (Walling, letter to “friends,” May 8, 1932, p. 1). Nettinga apparently left at or near the same time (PCUSA General Assembly, 1932, Vol. 2, p. 141; Walling, letters to “friends,” November 3, 1930, p. 2 and May 8, 1932, p. 1). Barr arrived near September 1, 1931 (Barr, personal data card, p. 1). Janet Smith arrived apparently in 1929, though records do not prove that she served at Hokusei continuously from that time and so she does not appear in the list for academic 1929-1930 or 1930-1931 (Monk, letter to “friends,” July 29, 1929).

[Abstract]

Missionaries Who Worked with Sarah C. Smith (Part II)

James E. ALLISON

This article presents an overview of the lives of the missionaries who worked at Hokusei Jo Gakko with Sarah C. Smith, the founder of today's Hokusei Gakuen. It covers the period from her handing leadership of the school over to Alice M. Monk (1915) to her return to the United States (1931) and is a continuation of the first section of this article, which appears in Volume 45 of this publication.

Key words: Hokusei Jo Gakko, Sarah C. Smith, Hokusei Gakuen, Board of Foreign Missions, Presbyterian Church